

A STUDY OF CATHOLIC PAROCHIAL SCHOOLS
IN THE UNITED STATES OF AMERICA

by

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INTRODUCTION

Practically all literature which deals with Catholic education in the United States refers mostly to Catholic colleges and universities. The author found it somewhat difficult to collect an abundance of material which pertains to Catholic parochial schools for two main reasons: First, Catholic parochial schools in the United States came into existence by action of the Council of Baltimore in 1884, just eighty years ago. In the first fifty years of their existence the only literature about such schools was the published norms set by the said Council to remind Catholics of their duty to send their children to Catholic schools which were supposed to have been erected in every parish.

Secondly, if one consults an encyclopedia which gives all types of articles written in the last twenty years, one finds very little material. However, in the last thirty years there were a few Catholic priests who wrote constructively on Catholic parochial schools among whom we find Joseph H. Fichter, a Jesuit professor of Sociology in Loyola University in New Orleans.

The development of this study was the product of available books and writings, which are mentioned in the Bibliography of this report, and of a long interview the author had with Monsignor Cornelius H. Brown, the Catholic parish priest of Abilene and Diocesan Superintendent of Salina for the last twenty-three years, one of the four dioceses of Kansas.

REVIEW OF LITERATURE

Catholic education is meant to achieve the formation of the true and finished man of character who will possess the ideals, attitudes,

and habits demanded from a Christian. This proximate purpose has been verified in various Catholic writings. The Catholic Encyclopedia describes education as "the work done by certain agencies and institutions, the home and the school, for the express purpose of training immature minds."¹ It also says the "education includes all those experiences by which intelligence is developed, knowledge acquired, and character formed."²

The ultimate purpose of Catholic education is to achieve something beyond that which there is. Such an ultimate purpose is achieved through the beatific vision by those who after this period of life manage to go to heaven! In his publication, The Pope and Christian Education, Cohausz quotes Pius XI as saying:

Christian education provides the most effective means which man can adopt to fulfill this task, for thereby they co-operate₃ with God in bringing both individuals and society to perfection.

In his book New Life in Catholic Schools, Leo R. Ward affirms that "our Catholic schools were set up to save the morals of boys and girls"⁴ by "a pious and Catholic education of the young to insure their growing up in faith."⁵

¹E. A. Pace, "Education," The Catholic Encyclopedia (New York: Robert Appleton Company, 1909), V, p. 295.

²Ibid.

³Rev. Otto Cohausz, The Pope and Christian Education, trans. George D. Smith (New York: Benziger Brothers, 1953), p. 28.

⁴Leo R. Ward, New Life in Catholic Schools, (St. Louis: B. Herder Book Co., 1958), p. 9.

⁵Ibid., p. 11 [quotes Archbishop Carroll's first pastoral letter in 1792].

Among other writers, Monsignor F. G. Hochwalt, the present director of the Department of Catholic Education in Washington D. C., gives five major objectives of Catholic education:

- When a student emerges from our classroom, he should:
1. be physically fit;
 2. be competent to deal with economic problems at his level and at the level of those he will meet in later life;
 3. possess and understand individual and social virtues;
 4. be culturally developed according to his own personal qualities of excellence;
 5. possess the highest possible degree of moral perfection.⁶

Rev. J. A. Burns, in his book The Growth and Development of the Catholic School System in the United States, quotes a decree of the Plenary Council of Baltimore which deals with the ultimate purpose of Catholic schools:

...we judge it absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, while being instructed in letters.⁷

The function, administration, and operation of the Catholic school system was found to be the subject of considerable writing.

In every diocese the bishop is the supreme head from whom every authority derives. However, he delegates his authority to a Diocesan superintendent who is responsible to the bishop in all educational matters within the diocese. A diocesan board of education helps the superintendent in the execution of his office. A board of supervisors which is established by the superintendent helps to improve the instruction and program of schools. This board helps the Catholic-school principal to discover weaknesses in the school program and methods

⁶ Msgr. Frederick G. Hochwalt, "Catholic Education, U.S.A. - 1963," The Catholic School Journal, 63:23-30, p. 24.

⁷ Rev. J. A. Burns, The Growth and Development of the Catholic School System in the United States, (New York: Benziger Brothers, 1912), p. 182.

of teaching. All this system or network of Catholic school organization is well explained by Crowley in his book, The Catholic High-School Principal; by Mahoney in his essay, "The Organization of the Diocesan School System"; by Burns in his book, The Growth and Development of the Catholic School System in the United States; by the Department of Education NCWC in its latest publication, The Catholic School Superintendent, U.S.A. The system of Catholic schools is illustrated by the following statement from The Catholic School Superintendent:

The bishop of the diocese holds the first responsibility for all educational programs within the limits of his diocese.

In most dioceses a Board is appointed by the Most Reverend Bishop to advise the Superintendent of Schools and to work together with him in formulating programs and policies, subject to the final approval of the bishop.
(...)

Such boards are usually consultative in nature. They are not administrative boards. Therefore, they assist the Superintendent of Schools by studying with him various educational problems, and they help him formulate the programs and policies which are in the best interest of the diocese.⁸

Crowley identifies the place of the superintendent as follows:

The diocesan superintendent of schools is the executive officer of the bishop and the diocesan board of education. He is charged with the organization of Catholic educational effort throughout his jurisdiction. In a word, he represents diocesan leadership in Catholic educational endeavor. His standing is practically the same as that of the state superintendent of public instruction in the state school system.⁹

⁸The Catholic School Superintendent, U.S.A., (Washington: Department of Education NCWC, 1960), p. 4.

⁹Francis Crowley, The Catholic High-School Principal, (New York, Milwaukee, Chicago: The Bruce Publishing Co., 1935), p. 139.

As stated in various comments by Religious Superiors in an editorial, "Fresh Outlook at Catholic Schools," published in Ave Maria, April 1962, teachers in Catholic grade-schools are required to hold the Bachelor's degree; whereas teachers in high-schools are required to acquire the Master's degree or the Bachelor's degree plus 16 credits in religious education. The qualifications required for the Catholic school principal consist of a Master's degree. Hochwalt in his constructive article on "Catholic Education, U.S.A. - 1963," speaking of professional growth of teachers and school administrators, remarks:

No school system can afford to stand still. In a small system, its internal growth may depend upon the active research of departments of education in our colleges and universities. (...) In point of fact, a teacher is never completely educated, but from time to time requires refresher courses in summer schools, Saturday sessions, or other means. (...)

Neither the teacher nor the school can afford to stand still in our times. Professional growth results from continued planning and research both regional and national in scope.¹⁰

In his article, "Are Parochial Schools Worthwhile?", Fichter illustrates how the academic achievement made by boys and girls in Catholic schools is similar to that which is being made in public schools. His illustration is based on the comparison of results from similar tests given to students in Catholic and Public Schools.¹¹

For more accurate sources of Catholic School function, references were made in the study to the "Code of Canon Laws" which compiles all

¹⁰ Msgr. F. Hochwalt, "Catholic Education, U.S.A. - 1963," Catholic School Journal, 63:23-30, January, 1963, p. 25.

¹¹ Joseph H. Fichter, "Are Parochial Schools Worthwhile?", The Catholic World, 188:362-67, February, 1959, p. 364.

ecclesiastical laws including those on education.¹² Some explanations of these laws from which bishops derive their jurisdiction, are based on "A Text and Commentary" of Canon Laws by Bouscarin and Ellis.¹³

Of all literature which describes Catholic education, the encyclical of Pius XI on education is undoubtedly the most important document. References are made in this work both from a good America-Press-Edition translation¹⁴ and from an excellent commentary by a German Jesuit, Rev. Otto Cohausz.¹⁵

Private Catholic schools, which are run by Religious, have certain canonical prerogatives as will be pointed out later in this study. These privileges consist in the fact that the bishop does not possess full juridical power over them. Quigley points this out as follows:

Strangely enough, the control of the local ordinary over the schools in his diocese is by no means absolute: it depends on the nature of the school.¹⁶

Some methods and techniques which teachers adopt in their classroom are given by the Jesuit Educational Association in the final stages of this report together with a table which shows frequent tests that are normally used in Catholic schools.

¹²Cardinal Gasparri, (ed.) Codex Juris Canonici, (Maryland: The Newman Bookshop, 1946).

¹³T. L. Bouscarin and A. C. Ellis, Canon Law [A Text and Commentary], (Milwaukee: The Bruce Publishing Co., 1946).

¹⁴Pius XI, Encyclical on Education, (America Press Edition, 1956).

¹⁵Rev. Otto Cohausz, The Pope and Christian Education, trans. Rev. George D. Smith, (New York: Benziger Brothers, 1953).

¹⁶J. A. Quigley, "Authority of the Local Ordinary over Schools Conducted by Religious," Jurist, 21:47-56, January, 1961, p. 48.

In his yet unpublished material on "Catholic Parochial Schools in the United States,"¹⁷ Monsignor Cornelius J. Brown, the Diocesan Superintendent of Salina for the last twenty-three years, describes how the diocesan superintendents in Kansas work hand in hand with the State Department of Public Instruction. He explains the success of the "companion" system in Kansas which consists in having all Catholic schools accredited by the State Department of Public Instruction and follow the same program which is set for public schools.

STATEMENT OF THE PROBLEM

The elimination of religion from public schools and the rapid growth of secularization, as illustrated in Appendix A on pages 48-50 compelled Catholic prelates to convene at Baltimore in 1884 and decree that every parish should erect a parochial school for Catholic children in order to preserve the teaching and practice of religion in school. This gave birth to that type of Catholic education which is being explained in this report.

The objective of this report is to identify and describe the make-up of Catholic parochial schools' system in the United States of America, which started with the decree of the Council of Baltimore in 1884, as it stands at present.

At first these schools were not organized, but by the process of time they began to be modelled on the same system as public schools until today we see the birth of what is known as a "companion" system

¹⁷Msgr. C. J. Brown, "Catholic Parochial Schools in the U.S.A." (unpublished material preserved in St. Andrews Rectory, Abilene, Kansas).

which consists in having Catholic and public schools work together. According to information obtained from Monsignor Brown, the Diocesan Superintendent of Salina, most Catholic schools in the country are seeking to be accredited by the State Department of Public Instruction. In Kansas, for example, the requirements for programs set in the curriculum for Catholic schools come from the State Department of Public Instruction in Topeka. Before making a change in a Catholic school, the diocesan superintendent informs the State Department of Public Instruction. He acts only upon approval of this Department. On the other hand, when the State Department of Public Instruction is about to introduce changes in the programs or curriculum of public schools, it calls the diocesan superintendents of the state and asks them for objections to the changes.

Since this companion system is comparatively new and is in a process of evolution in quite a few states, it was not possible to investigate and obtain further data.

DEFINITION OF TERMS

Terms which are unique to this study and which need defining are here listed:

Encyclical--A letter written by the Pope for extensive circulation.

Pastoral--A letter written by a bishop to the clergy or people of his diocese.

Canon Laws--These are church decrees and ecclesiastical laws which have a disciplinary purpose. These laws, which amount to twenty-four hundred and fourteen, are found in a book entitled Codex Juris Canonici or simply the Code.

Ordinary--In the Catholic Church there are two kinds of bishops: the Ordinary who runs a diocese, and the titular who has equal rank and dignity but without running a diocese.

Holy See--It implies the whole management of the Roman Curia under the direction of the Pope.

Holy Office--It is a branch of the Holy See which deals specifically with official teaching and instructions.

Fontes--It is an abbreviation of "Codicis Juris Canonici Fontes" which consists of documents to which the footnotes of Canon Laws refer.

Exempt Religious--Those Religious who, apart from imparting religious instruction to the public, receive all directions and orders not from the bishop but from their major superiors.

Plenary Council--An assembly composed entirely of ecclesiastical authorities.

Sacra Congregatio Propagandae Fidei--A branch of the Holy See dedicated to the propagation of faith and Catholic beliefs.

Diocese--A district with set boundaries over which a bishop has full jurisdiction.

Diocesan Superintendent--The chief delegate, a sort of a "vicar general" of the bishop in relation to education in the entire diocese.

Central or Diocesan schools--Schools designated as such by a bishop to care for pupils of several specified parishes and having funds and administration under diocesan control.

Parochial schools--Schools in which funds and administration are under parish control.

Private schools--Schools owned and controlled by religious congregations more or less independently of parish or diocese.

Neutral schools--Schools which exclude religion from the curriculum. A typical example of this is found in public schools of the United States.

Catholic schools--Such schools refer to all those types where a Catholic education is being given.

PURPOSES OF THE STUDY

The purposes of this study were:

1. To outline briefly the teachings of the Catholic Church as they pertain to education.
2. To show historically how Catholic parochial schools, as known today, came into existence in the United States.
3. To give a comprehensive idea of how the Catholic parochial school system works in this country and of how it is found at present from a standpoint of organization, administration, and operation.
4. To identify the extent of existence and operation of such Catholic schools in the United States.

METHODS AND PROCEDURES

The literature in relation to Catholic parochial schools in the United States of America covering the following problem areas was studied and analyzed:

- I. Aim and purposes of Catholic parochial schools.
 - A. Catholic education.
 - B. Church teaching.
 - C. Councils of Baltimore.
- II. Organization, administration, and operation of the Catholic school system.
 - A. Diocesan board of education.
 - B. Diocesan Superintendent.
 - C. Catholic school principal.

- D. Teacher qualifications.
- E. Present trend of Catholic schools.
- III. Extent and development of the Catholic parochial school system in the United States.
 - A. Distribution of schools.
 - B. Rate of Growth in enrollment.

THE STUDY

AIM AND PURPOSES OF CATHOLIC PAROCHIAL SCHOOLS

The aim and purposes of Catholic parochial schools is to foster Catholic education which consists in the formation of the true and finished man of character who will possess the ideals, attitudes, and habits demanded from a Christian.

Catholic Education

Catholic education has often been defined as the harmonious development of physical, intellectual, and moral capacities in the human person. Pope Pius XI aptly designated its aim to "prepare man for what he must be and what he must do here below in order to attain the sublime end for which he was created."¹⁸

These aims and purposes were further identified by many Catholic writers of education. Hochwalt stated that "the immediate objectives (of Catholic education) can be summed up under two prerequisites:

¹⁸Sister Mary Janet, Catholic Secondary Schools, U.S.A., (Washington: Department of Education, N.C.W.C., 1960), p. 8.

1. Growth in individual abilities needed for Christlike living in our American society.

2. Development of understanding, attitudes, and habits that will perfect the individual in his relationship with God and the Church, his fellowmen, and the world in which he lives.¹⁹

Church Teaching

The Catholic Church insists that the home, school, and church should cooperate closely and share responsibility for all aspects of pupil growth. On this matter the Bishops of the United States in a joint statement in 1919 wrote:

Experience confirms us in the belief that instead of dividing education among these several agencies (home, church, and school), each of them should, in its own measure, contribute to the intellectual, moral, and religious development of the child, and by this means become helpful to all the rest.²⁰

In further support of this concept Pope Pius XI in 1929 placed education within the domain of the three societies:

Education is essentially a social and not a mere individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born: two, namely, the family and civil society, belong to the natural order; the third, the Church, to the supernatural order.²¹

¹⁹ Msgr. F. Hochwalt, "Catholic Education, U.S.A. - 1963," Catholic School Journal, 63:23-30, January, 1963.

²⁰ Janet, op. cit., p. 8.

²¹ Pierre Conway, Principles of Education, (Washington: The Thomist Press, 1960), p. 156.

The Councils of Baltimore

In the United States the necessity of Catholic education was emphasized by the three Councils of Baltimore.²² The third of these Councils cited on the subject an Instruction of the Holy Office to the Bishops of the United States,²³ and an encyclical of Leo XIII to the bishops of France.²⁴

The need of Catholic schools was much felt as the public schools in the United States, because of their "neutral" character, were of the kind which Catholics were forbidden to attend.²⁵ Hence, the Third Plenary Council of Baltimore decreed that:

I. Near each church, where it does not yet exist, a parochial school is to be erected within two years from the promulgation of this Council, and is to be maintained in perpetuum, unless the bishop, on account of grave difficulties, judge a postponement be allowed.

II. A priest who, by his grave negligence, prevents the erection of a school within this time, or its maintenance, or who, after repeated admonitions of the bishop, does not attend to the matter, deserves removal from that church.

III. A mission or a parish which so neglects to assist a priest in erecting or maintaining a school, that by reason of this supine negligence the school is rendered impossible, should be reprehended by the bishop and, by the most efficacious and prudent means possible, induced to contribute the necessary support.

²²Conc. Balt. I, n. XIII. Conc. Balt. II, n. 430. Conc. Balt. III, nn. 194-199.

²³Holy Office, November 24, 1875. Fontes, n. 1046, Vol. IV, p. 362.

²⁴Leo XIII, Nobilissima Gallorum Gens, February 8, 1884. Fontes, n. 590.

²⁵Codex Juris Canonici, op. cit., p. 1374.

IV. All Catholic parents are bound to send their children to the parochial schools, unless either at home or in other Catholic schools they may sufficiently and evidently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient cause, approved by the bishop, and with opportune cautions and remedies. As to what is a Catholic school, it is left to the judgement of the Ordinary to define.²⁶

This Council was attended in 1884 by eleven archbishops, sixty bishops, several abbots, the superiors of seminaries and of various religious orders, and a large number of theologians. The reported spread of secularization in American public schools as seen in Appendix A, p. 48 led the Fathers of this Council to formulate the above decrees.

The Third Plenary Council of Baltimore through its decrees and actions must be recognized as: (1) responsible for the establishment of the Catholic parochial school system in the United States and (2) identifying the administrative and control structure for the operation of such schools. The reason identified to justify this movement was secularization in public schools which developed schools of a characteristic forbidden to American Roman Catholics.

The Council felt it was necessary to define broadly the structure of a school system to accomplish the Catholic school purpose.

ORGANIZATION, ADMINISTRATION, AND OPERATION OF THE CATHOLIC PAROCHIAL SCHOOL SYSTEM

The Catholic parochial school system is mainly diocesan in structure with the bishop as the highest and central authority who

²⁶ Rev. J. A. Burns, The Growth and Development of the Catholic School System in the United States, (New York, Cincinnati, Chicago: Benziger Brothers, 1912), p. 195.

derives his juridical power from the Codex Juris Canonici cc. 1381, 1382:

The Church has the inalienable right as well as the indispensable duty of watching over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but also in regard to every other branch of learning and to every regulation where religion and morality are concerned.²⁷

The policy of the bishop is generally to act through the diocesan school superintendent and, where organized, through the Catholic school boards as well. The superintendent reports to both the bishop and the school board, which may consist of diocesan priests, men and women of various religious communities, and outstanding lay leaders in the diocese. The bishop has full authority over all diocesan teaching communities and works harmoniously with private religious communities. With the bishop's consent, teachers and principals in private schools are appointed by religious communities; whereas in parish or diocesan schools such appointments belong exclusively to the Ordinary or to the pastor when delegated by the bishop.²⁸

Organization and Administration

From the standpoint of administration in elementary and high schools there are three types of Catholic parochial schools: Central or Diocesan, Parochial, and Private.²⁹ This distinction is not perfectly accurate because many parochial and private schools really function as

²⁷Codex Juris Canonici, op. cit., pp. 437, 474.

²⁸Bouscarin and Ellis, op. cit., p. 700.

²⁹Janet, op. cit., p. 4.

central schools either through arrangement with the bishop or through cooperation among several parishes. Table I shows a contrast of administrative control for the years 1947 and 1956:

TABLE I
PERCENTAGE CONTRAST OF ADMINISTRATIVE CONTROL
FOR THE YEARS 1947 AND 1956

	<u>1947</u>	<u>1956</u>
Parochial	55.6%	45.1%
Private	36.9%	36.9%
Diocesan	7.5%	18.0%

Source: Dept. of Education, N.C.W.C.,
Washington 5, D. C., 1960.

The diocesan school organization is modeled on the typical state board of education of public schools. The superintendent is the chief executive of the diocesan board which has supreme power derived directly from the bishop.³⁰ This type of organization is illustrated in Figure I on page 18. The dioceses of Cleveland and Philadelphia are typical examples.

A board of supervisors for various academic areas helps the superintendent and the diocesan board to improve teaching methods and the general school program.

³⁰Codex Juris Canonici, op. cit., c. 1382 [for juridical power].

The Private or Religious type of organization is somewhat different from the diocesan. Whereas in the diocesan organization the bishop has full control over the pastor and, through the superintendent, over the principal, in the Private or Religious school system the bishop has no juridical power over the Provincial or Major Superior unless it is specified by Canon Law. However, certain norms are established between the bishop and the Religious Major Superior in order that the private school principal may avoid receiving contrary orders or directions.³¹ An outline of this structure is given in Figure II on page 19.

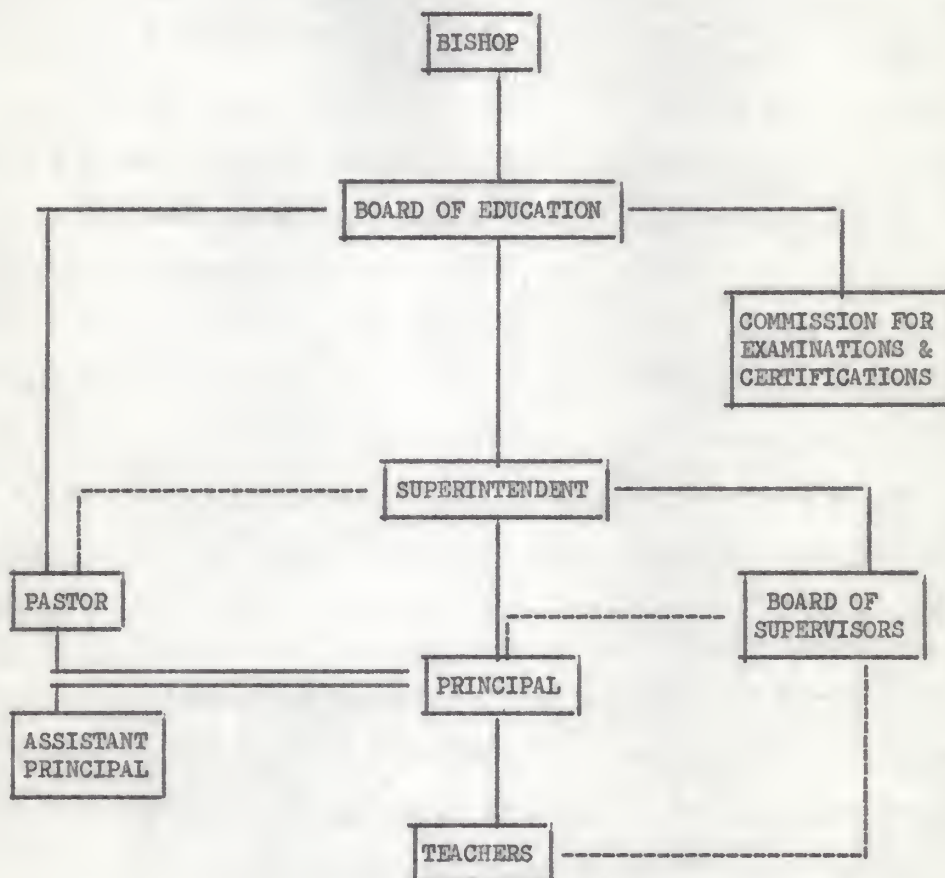
The structure of the parochial school system is once again different from the previous two systems. Here the principal is the pastor himself who derives direct directions from the bishop. The superintendent's role is that of an advisor to the pastor.³² Although this type of Catholic school organization is still found in most of the elementary schools, yet it is becoming less popular and it is hoped that by the process of time it will be absorbed into the diocesan system. Monsignor Joseph P. Kelly confirms this trend in a discussion he had in 1960:

The parochial school as an independent, parish-controlled operation is an anachronism. For the greater good, all parochial schools should become diocesan schools. We speak

³¹NOTE: According to the Canon Law No. 1381, the Ordinary has direct authority over anything that pertains to Religious Instruction in his diocese. Exempt Religious Orders may introduce new academic fields in their schools with the approval of the Provincial without any need of referring to the Ordinary. [Vid. Bouscarin and Ellis, op. cit., p. 700].

³²Rev. Charles J. Mahoney, "The Organization of the Diocesan School System," Essays on Catholic Education in the United States, Roy J. Deferrari (ed.), (Washington: The Catholic University of America Press, 1942), p. 78.

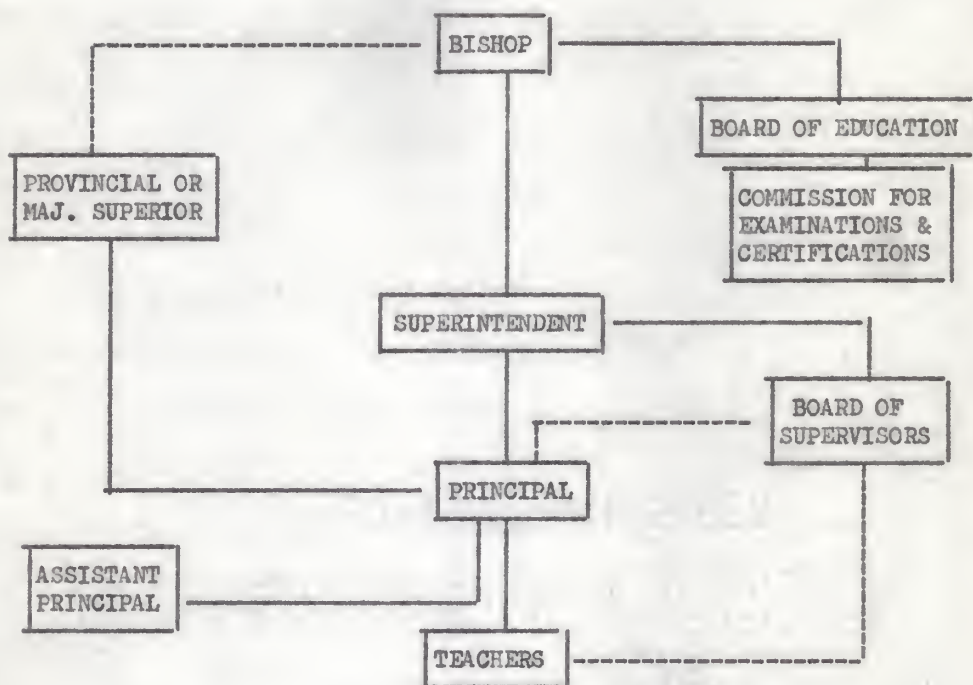
FIGURE I. DIOCESAN OR CENTRAL ORGANIZATION



Line of Authority —————
 Advisory Relations - - - - -

Source: Adapted from The Catholic School Superintendent, U.S.A.

FIGURE II. PRIVATE OR RELIGIOUS TYPE OF ORGANIZATION



Line of Authority _____
 Advisory Relations - - - - -

Source: Adapted from The Organization of the Diocesan School System.

loosely of a Catholic school system, but only a few dioceses approach education systematically.³³

Figure III on page 21 shows the organization of the parochial school system.

In what pertains to examinations and certifications for teachers and to the board of supervision, the mentioned types of Catholic schools function in the same way. However, in the parochial system, the pastor, at least theoretically, may employ teachers without approval through the diocesan board of education.³⁴

Diocesan Board of Education

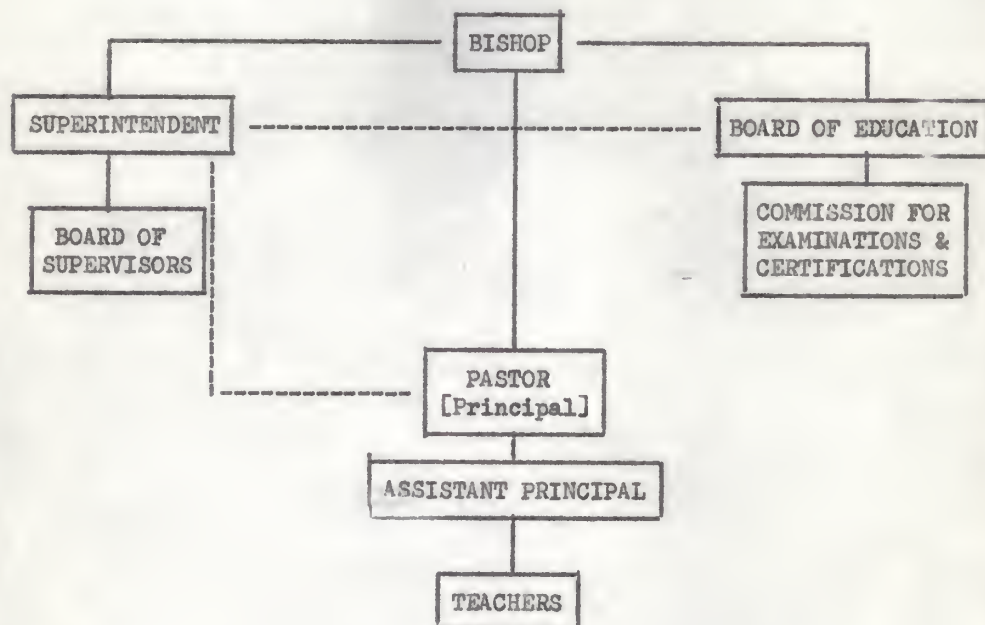
The diocesan board of education has, more or less, the same powers over Catholic schools as the state board of education has over public schools.

Early diocesan boards of education were composed of the pastor and two lay delegates from each of the parishes and were presided over by the bishop. This board had a double purpose: (a) to secure means in order to establish new parochial schools and (b) to exercise a general supervisory control over the schools of the diocese. The chief purpose of early diocesan boards of education was to receive applications for school funds and to distribute them under the direction of the bishop. Burns identifies the first move toward the Diocesan Board as follows:

³³Quoted in *America*, 103:9, May 28, 1960, by Msgr. Joseph P. Kelly in a discussion on whether parish schools should be diocesan or not.

³⁴"Decree on Catechetical Instruction," Acta Apostolicae Sedis [Official Bulletin of the Holy See], Vol. 27, p. 145.

FIGURE III. PAROCHIAL TYPE OF ORGANIZATION



Line of Authority —————

Advisory Relations - - - - -

Source: Adapted from The Organization of the Diocesan School System.

The first noteworthy diocesan effort in this direction was made by the Rt. Rev. John Nepomucene Neumann, of Philadelphia, in the year 1852. A 'Central Board of Education' was formed, composed of the pastor and two lay delegates from each of the parishes in the city, and presided over by the bishop. One of the chief objects was to secure means for the opening of new parochial schools; but it was also planned to endow the Board with a general supervisory control of the schools. The Board's duties were to be: '1. General applications for aid. 2. Recommendation of a general plan of instruction for all the parochial schools. 3. The distribution, under the direction of the bishop, of such funds as they may receive. 4. And all such other powers as may be added hereto by the unanimous action of the board.'³⁵

Over the years, some confusion existed as to the exact powers conferred upon the board with that which pertains to examinations and certifications of teachers. At first, as pointed out by Dr. Voelker:

Three types of boards came into being: Diocesan boards of examination, given power by the bishops to examine and certify teachers; Diocesan boards of education with full authority over school matters in the diocese including the certification of teachers; and local boards in urban and rural districts.³⁶

Each of these acted independently of the other. Today each diocese has only one diocesan board of education with a commission appointed for examinations and certifications. The entire board which consists of well qualified priests is appointed by the bishop. Outstanding lay Catholics may also be members of the board. The number of board members varies from diocese to diocese. Generally it ranges from six to fifteen.³⁷

³⁵Burns, op. cit., pp. 199-200.

³⁶Mahoney, op. cit., p. 71.

³⁷The Catholic School Superintendent, U.S.A., op. cit., p. 5.

The main concern of the diocesan board of education is the improvement of instruction in all the schools of the diocese. Speaking of early diocesan boards, Mahoney remarks:

They relieved the bishop of the immediate responsibility of school inspection, brought encouragement to the teaching staff of the school in their annual visitations, and in general aroused a keen interest in the parish school and everything pertaining to it. Their greatest contribution was the raising of teaching efficiency to the standards of the day. Exercising their functions of supervision and direction in a period when buildings and inadequate material equipment formed the chief problem of the struggling parish schools, they succeeded in laying the foundation and framework of uniformity that later was to develop into well-organized diocesan systems of education.³⁸

In what pertains to academic achievement, the board wants Catholic schools to be on the same level with public schools and, if possible, even better! In order to attain such an end, testing programs are instituted to raise the standards of instruction. They consist of yearly examinations set up by the supervisors under the direction of the superintendent. In many dioceses the practice exists of having committees of teachers rate student papers. In others, standard achievement tests are administered. Similarly, a lot of "constructive work in testing is being done in the diocesan office today by making diagnostic and remedial tests available to schools."³⁹ This work has served to create "interest in the improvement of instruction and in particular to bring assistance to the under-privileged and retarded child. Such a remedial program is usually carried on in conjunction with the child welfare department of the Catholic charities and with civic psychiatric

³⁸ Mahoney, op. cit., p. 72.

³⁹ Ibid., p. 81.

clinics where and when it is deemed prudent for superintendents to avail themselves of the personnel of the latter."⁴⁰

Diocesan Superintendent

The office of the Catholic School Superintendent is not provided in Canon Law. This means that it is not an ecclesiastical institution but an American invention.

Since the diocesan Superintendent of Schools is peculiarly an American institution, it is not mentioned in the general Canon Law of the Church.⁴¹

In this respect, this job varies from one diocese to another. The bishop, usually appoints a priest as the chief school officer of the diocese. This priest carries the title of Superintendent of Schools, Secretary of Education, or Secretary of the School Board. His office is equivalent to that of the chief school officer in the public school district who has been traditionally known as the Superintendent of Schools.⁴²

In a diocese, according to Canon Law,⁴³ the bishop alone is responsible for providing Catholic formation for all his people both young and old. However, since, due to his manifold duties, the bishop cannot concentrate thoroughly on the education of children in his diocese, the superintendent carries all the burden on his shoulders in what pertains to education and is responsible for all school programs and for anything done in parochial schools.

⁴⁰Ibid. pp. 81-82.

⁴¹The Catholic School Superintendent, U.S.A., op. cit., p. 3.

⁴²Ibid.

⁴³Codex Juris Canonici, op. cit., c. 1336.

The superintendent represents the bishop in all contacts made with local, state, and federal officials regarding Catholic schools. He has the duty to enforce regulations which affect the education of all American Catholic children and to comply with all civil requirements. He is directly responsible to the bishop for the supervision by the personnel under his direction, of state laws governing accreditation, curriculum, school plants, safety and health requirements.

As the chief school officer of the diocese, he also meets with the superintendents of the other dioceses to discuss common problems and to work out proposals which are formulated to provide a more efficient, a more effective, and a more unified program. Before the superintendent implements new plans and proposals, he must always have the bishop's approval.⁴⁴

One of the superintendent's main duties is to inspect educational facilities and programs and to determine whether or not they meet adequate standards and to assist in improving the performance of teachers and the achievement of the students through every possible channel. To render things easier, several of the superintendents have appointed a board of supervisors. Its job is:

...to make regular visitations to each classroom in every school of the diocese, or to each individual unit under his charge. Report forms are made up which are then submitted to the superintendent and in which the strengths and the weaknesses of the instructional program are indicated.⁴⁵

⁴⁴ Msgr. C. J. Brown, in a personal interview with the author of this report on the subject of the job of the Diocesan Superintendent.

⁴⁵ Msgr. C. J. Brown, "Organization of Catholic Parochial School," unpublished material read at St. Andrew's Rectory, Abilene, Kansas.

The National Catholic Welfare Conference describes in one of its publications how in some dioceses, special education supervisors, such as music supervisors, art supervisors, and so on with other subject fields, are appointed. In the Catholic system, this type of supervision, which is being increasingly strengthened, makes the program achieve its goals more effectively.⁴⁶

The kind of practical relations of the diocesan superintendent with the school board and supervisors are listed in Appendix D on page 56. They originated in the Diocese of Philadelphia but they gradually extended to all other dioceses of the country.

The School Principal

The principal may be considered as the "chief agent" of the parish priest in whom all canonical authority is vested by reason of his office. The pastor's relation with the principal is more or less similar to the bishop's relation with the superintendent. The principal is the one who runs the school but always subject to the approval of the pastor.

It is taken for granted that the principal is a trained teacher, selected from many other teachers by his or her superiors as a qualified person to assume and bear the responsibility of managing, to the best of his or her ability, the school over which he or she is placed. It is also taken for granted that the person assigned to the position has all the necessary qualifications for successful leadership in that position.

⁴⁶The Catholic School Superintendent, U.S.A., op. cit. p. 8.

It is the pastor's duty to supervise and to see how things are getting on. He should encourage both principal and teachers, and make them feel a sense of responsibility and importance.

Principal's Qualifications

In comments made by Religious Superiors on "Fresh Outlook at Catholic Schools," published in Ave Maria for April, 1962, it was noted that with what pertains to the qualifications of a Catholic school principal the general trend is toward requiring at least two years of teaching experience plus at least one year of graduate work, with emphasis on school administration. Most dioceses have set standards both for the superintendent of schools and the high school principal. Every diocese should have a certification requirement for all types of administrative positions. The requirements just mentioned are considered to be "minimum requirements." Moreover, it was also stated in the above mentioned publication that the ideal goal in what pertains to school administrators may be briefly stated as follows: a Master's Degree in order to qualify for a principal and a Ph.D. or Ed.D. in order to become a superintendent.

The professional courses of the Catholic high-school principal are centered mainly in Education, Psychology, Administration, educational measurements and methods, as well as in practice teaching and school supervision. Appendix B on page 52 gives an outline of the number and percentages of high-school principals who have taken certain courses in education. Appendix C gives another conspectus showing the professional courses that have been found as most beneficial to Catholic principals in their daily work.⁴⁷

⁴⁷Crowley, op. cit., pp. 65, 70.

The present status of principalship in Catholic schools needs to be improved. As regards to such improvement here are seventeen suggestions pointed out by Crowley in his book, The Catholic High School Principal:

1. Require additional training or special preparation for the work and provide specific courses in a unitary curriculum for high-school administrators in Catholic colleges and universities.
2. Relieve the principals of teaching duties, prefecting, community supervision, and the overwhelming number of "small jobs" which now make supervision impossible.
3. Provide in-service training to insure professional development through summer schools, educational conferences, more professional reading and visitation of other schools "where 'notable' work of any particular nature is being done".
4. Guarantee more power and initiative, through recognition on the part of the local superior that "the principal ought to make decisions in school matters," and "should have complete charge of the school."
5. A clear definition in written form by diocesan or community authorities of the principal's duties and prerogatives.
6. Exercise better judgement in the selection of candidates for the position, choosing them because of ability or special training and not because of age or seniority.
7. Select only those who have had successful and adequate experience as high-school teachers.
8. Educate those in authority to the point where they will be convinced of the need of special training for the Catholic high-school principal.
9. Centralize facilities so as to make efficient administrative set-ups possible.
10. Guarantee tenure, using efficient principals in an administrative capacity, even if transfer to other sections of the country at periodic intervals is necessary.
11. Provide more teachers and let them teach fewer subjects, an objective which can be reached through the widespread employment of lay teachers.
12. Provide more material aids for use in the solution of problems of curriculum construction, articulation, etc.

13. Encourage the assumption of executive powers by diocesan superintendents and provide for their active participation in the high-school field, so that they may function on the same plane as county or city superintendents of schools.

14. Agitate for the organization of a National Conference of Catholic Secondary-School Principals. [Note: This could apply also to the Catholic Elementary-School Principals.].

15. Secure more contacts with public-school officials to offset the tendency toward professional complacency which leads to ultimate stagnation.

16. Guarantee the principal a voice in community affairs, so as to give him some say in the appointment of teachers for his school.

17. Insure the payment of an adequate salary.⁴⁸

Teacher Qualifications

The specific qualifications required for teachers who teach in parochial schools are generally set up by the superintendent. The Third Plenary Council of Baltimore decreed that the Ordinary of the diocese should establish a Diocesan Examination Commission, which was to consist of one or more priests skilled in school affairs appointed by the bishop. The Commission was to examine candidates for teaching positions in the parish schools and to certify them through a teaching certificate or diploma. In comments made by Religious Superiors in Ave Maria for April, 1962, it was pointed out that practically all Brothers and Sisters who teach in grade schools are now required to have at least an A. B. Degree. Some congregations require of their teachers a minimum of 16 credit hours in religious education beyond the Bachelor's Degree. All Brothers and Sisters who teach in a high school

⁴⁸Ibid., pp. 197, 198.

need to have a Bachelor's Degree, plus at least half of the required work for a Master's Degree. Many of them have a Master's Degree.⁴⁹

Improvement of teacher education has likewise been effected through the practice of requiring, from religious superiors, specific records of the scholastic career of each teacher who enters the system, the various courses which the teacher has pursued, and degrees and certificates attained. Very often, superintendents require from the religious superior an advanced list of appointment of principals and teachers to the various schools in the system. Evidence of this trend was pointed out several years ago by Mahoney when he wrote on "teacher qualifications" for diocesan schools:

In some dioceses the matter has been satisfactorily approached through affiliating normal schools with education departments of Catholic colleges and universities within or near the diocese. Such arrangements permit the prospective teacher to pursue his education partly in the normal school, partly in the college or the university. Following the equivalent of four years' training in liberal and professional courses leading to the Bachelor of Science degree, elementary teachers are duly certified in the diocesan office. For those preparing to teach on the secondary level, additional hours are required leading to the Master's degree. In each case the courses are specifically directed toward teaching in the elementary and high school respectively.⁵⁰

While schools require buildings and equipment, the heart of the school is the teacher. Pope Pius XI said:

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office.⁵¹

⁴⁹"Fresh Outlook at Catholic Schools," Ave Maria, 95:17, April, 1962.

⁵⁰Mahoney, op. cit., p. 86.

⁵¹Cohausz, op. cit.

The Jesuit Educational Association has described the ideal situation in a classroom in the following way:

Class Groups are generally so organized and conducted that students:

- have a feeling of belonging
- understand what their goals are
- have tasks in which they can succeed
- are challenged to extend themselves in work that seems to them worthwhile
- work together with common plan for a common purpose
- can receive support from the teacher and help when needed

Teachers of parochial schools are practical persons who:

- like young people and understand them
- can influence people without dominating them
- can create a feeling of mutual confidence between teacher and student
- can bolster a boy's self-confidence without making him unself critical
- can understand and accept with tolerance a wide diversity of personalities
- have a sense of humor and can maintain it over the long stretch
- have a high degree of integrity and respect for the persons of their students.⁵²

Staff of Parochial Schools

The greatest number of teachers and administrators in Catholic parochial schools are Sisters of various Orders and Congregations in the Church. Most boys' schools are taught by priests and men of religious Orders. However in recent years there has been a remarkable increase of lay men and women on the teaching staffs of these schools. Table II gives a conspectus of the constant numerical increase of lay teachers in parochial schools:

⁵² Proceedings of the Fourth Principals' Institute, Regis College, Denver, August 2-13, 1958, (New York: Jesuit Educational Association, 1959), p. 20.

TABLE II
NUMERICAL GROWTH OF LAY TEACHERS IN ELEMENTARY AND
SECONDARY SCHOOLS FROM 1920 to 1961

YEAR	ELEMENTARY TEACHERS	SECONDARY TEACHERS
1920	2,989	3,454
1940	3,643	4,623
1950	4,742	10,823
1960	29,050	10,823
1961	32,723	12,470

Source: Editorial, Catholic School Journal, Jan. 1963, p. 31.

The number 32,723 of elementary lay teachers is equivalent to 29.5 per cent of the total teaching staff. The rest of the staff amounting to 70.5 per cent consists of religious. The number 12,470 of secondary lay teachers is equivalent to 26.7 per cent of the total teaching staff. The rest of the staff amounting to 73.3 per cent consists of religious.

Evaluation of Educational Program

In order that teachers may evaluate good educational programs, various types of tests, which measure the achievement, aptitude, ability, and intelligence of children in various subjects, are provided by the superintendent. Supervisors and evaluating committees, aided by all school personnel in the diocese, work out methods of studying and analyzing existing programs. With the use of such material, teachers

work to improve the school program. Philip Stack, (see Table III, page 34) illustrates a number of test types in use in Catholic schools.

Present Trend of Catholic Schools

Since the Council of Baltimore of 1884 Catholic parochial schools have been organized in every diocese throughout the United States. In the beginning they encountered a lot of difficulties partly because of financial crises and partly because of lack of personnel on the teaching staff.

Today most of these problems have been solved particularly in the bigger dioceses such as the dioceses of New York, Cleveland, and Philadelphia. Catholic schools have been organized on the same pattern as public schools and find themselves on equal footing in what pertains to academic achievement as was noted by J. H. Fichter, a Jesuit professor of Sociology in Loyola University of New Orleans, in his investigations in the State of Louisiana:

Tests administered to the children in both schools at the same grade levels showed remarkably similar results. The California Test of Personality revealed practically no difference in the mean score of the two schools. When we broke down the test to its major segments, we found that where the public school pupils did well, so did the parochial school pupils. Where one school did poorly, so did the other. In both schools the girls tested better on social adjustment than did the boys. In both schools, for some odd reason we have not yet discovered, the seventh grade did more poorly than either the sixth or the eighth grade. The pupils in both schools had approximately the same opinions about great persons in history, were interested in the same television shows and the same movie stars.

In an interview the author of this report had recently with Monsignor C. J. Brown, the Diocesan Superintendent of Salina for the last twenty-three years, he was informed that the present trend is for parochial schools to become accredited by the State Department of Public

TABLE III

TYPES OF TESTS MOST FREQUENTLY USED BY THE
CATHOLIC SECONDARY SCHOOLS

TYPES OF TESTS	NUMBER OF TIMES MENTIONED	PERCENTAGE TIMES MENTIONED	DIFFERENT TESTS MENTIONED
Intelligence	1,076	55.56	25
Interest	221	11.51	6
Achievement	168	8.75	18
Reading	143	7.45	15
Aptitude	86	4.48	17
Educational	54	2.81	14
Personality	27	1.47	8
Screening	13	0.68	6
Prognostic	12	0.63	5
Diagnostic	7	0.36	3
Religion	2	0.10	2
Other	119	6.20	
Total	1,919	100.0	119

Source: Philip Lawrence Stack, A National Study of the Guidance Services in the Secondary Schools, (Washington: The Catholic University of America Press, 1958), p. 65.

[NOTE: Number of schools responding: 775

Number of schools no response: 225]

Instruction. The State of Kansas was one of the first states to move in this direction. As a matter of fact, since 1958 there have been regular meetings between the four diocesan superintendents of the four dioceses of Kansas,⁵⁴ and the State Department of Public Instruction in Topeka. Since 1958 all teachers who teach in the Catholic parochial schools of Kansas must be certified by the State Department of Public Instruction. Since that year the curriculum of the Catholic schools in Kansas has been essentially the same one which is set for public schools. The only difference lies in the fact that in Catholic schools the teaching of religion is obligatory and it is more oriented to be the center of the curriculum. However, all Catholic schools in this state are inspected for accreditation by the State Department of Public Instruction in the same manner and under the same standards of "Bulletin 301" as public schools.

Monsignor Brown has also pointed out that in Kansas the Diocesan Superintendent does nothing without the consent of the State Department. On the other hand, the State Department of Public Instruction does not make changes in educational programs or requirements without first consulting the four Catholic diocesan superintendents. This mutual agreement between the State Department of Public Instruction in Topeka and the four diocesan superintendents in what pertains to education in the State of Kansas is now an established policy.

According to the Diocesan Superintendent of Salina, this companion system, as it is known in this state, has produced great harmony between the public and Catholic parochial schools throughout the state. He

⁵⁴Note: The four Catholic Superintendents of Kansas are: Msgr. Cornelius J. Brown for the Diocese of Salina; Rev. Joseph Stremel for the Diocese of Dodge City; Msgr. Arthur Barth for the Diocese of Wichita; Msgr. Henry Gardner for the Diocese of Kansas City, Kansas.

emphasized that "this system brought a feeling of unity and equality and not of separation or competition."

This "companion" system which has reached its acme in the State of Kansas is now in the process of adoption in other states like Nebraska and Missouri. It will certainly take several years more to be introduced in all the states of the Union!

Toward the end of the interview with the Catholic Diocesan Superintendent of Salina, the author of this report was told that the policy of every diocese throughout the country has always been to put Catholic schools on the same standard with public schools. Apart from the fact that Catholic schools have become an integral part of the American educational system, they also won recognition by State Department officials because of the constant academic achievement they have had so far.⁵⁵

Catholic parochial schools in the United States have followed a pattern in growth and development which is remarkably similar to that of the public schools. Major points of similarity include: (1) the diocese as the basic unit of responsibility and control which corresponds to the State for public schools; (2) a functioning diocesan board and superintendent which functions in much the same manner as does the State Board and the State Superintendent; (3) the local parish which resembles the local school district; (4) the parish priest who has practically the same functions as the local superintendent; (5) the principals and teachers all of whom are appointed on the basis of the same qualities and certifications as those of public schools.

⁵⁵ Monsignor C. J. Brown, in an interview with the author of this report in January, 1964, in Abilene, Kansas.

EXTENT AND DEVELOPMENT OF CATHOLIC SCHOOL
SYSTEM IN THE UNITED STATES

The Catholic dioceses in the U.S.A. have furnished the country with thousands of elementary and high schools as well as with many colleges and universities which have had a considerable influence over the nation.

Distribution of Schools

Catholic schools are found in every state and diocese of the United States. Wyoming has two high schools whereas New York has two hundred and sixty-six. Most Catholic high schools are located in urban centers, and such schools enroll more than 90 per cent of the Catholic high school students. These data are taken from Janet's publication: Catholic Secondary Schools, U.S.A.

A brief outline of the distribution of Catholic schools and students together with the growth rate during the decade 1950 to 1960 is given in Table IV on pages 40 and 41.

All elementary and secondary schools are mainly organized on either the eight-four grade system or on the six-three-three year plan. According to Monsignor Brown, the percentage of either one is more or less the same as public schools. The reasons for this percentile similarity was based on the fact that in every diocese Catholic schools follow the same grade system of public schools in their area.

A few cities, such as Kansas City, have added a ninth grade to the existing eight year elementary schools. This ninth grade is established "where there is no Catholic high school and where public

schools have a 6-3-3 year plan."⁵⁶ In such cases, pupils may go directly from parochial school "to the public senior high school without having to spend one year in the public junior high."⁵⁷

Rate of Growth in Enrollment

Conley identified the rate of growth in enrollment of Catholic schools with that of public schools. Very significant is the rate of increase in Catholic school enrollment. In his study of Catholic education, Conley noted that "for every 100 pupils enrolled in public elementary schools in 1950, there were 142 enrolled in 1960; but for every 100 enrolled in Catholic elementary schools in 1950, there were 171 in 1960. Catholic elementary schools increased their enrollment by 1,813,000 in the ten-year period."⁵⁸

In public high schools, for every 100 students enrolled in 1950 there were 148 enrolled in 1960; while in Catholic high schools, for every 100 students enrolled in 1950 there were 174 in 1960. The numerical increase in students in the Catholic high schools from 1950 to 1960 was 375,000.⁵⁹

Thus Conley concludes that "the importance of the Catholic high school in providing education for this number of American youth cannot be disregarded."⁶⁰ He also remarks:

During the decade of the sixties, it is estimated, classrooms will have to be provided for 8,100,000 additional youth. If Catholics continue to take care of the same percentage as at present - 14 per cent of elementary children and 9.5 per cent of high school students - the magnitude of our task can be estimated.⁶¹

⁵⁶Janet, op. cit., pp. 6-7. ⁵⁷Ibid.

⁵⁸William H. Conley, "The Study of Catholic Education," National Catholic Educational Association Bulletin, Vol. LIX, No. 2, (Nov. 1962), p. 18.

⁵⁹Ibid. ⁶⁰Ibid. ⁶¹Ibid.

The extent and development of Catholic school systems in the United States of America is better understood by having a conspectus of the numerical growth of Catholic Church membership as well as of Catholic parochial schools and students during the decade 1950 to 1960. Table IV on pages 40 and 41 illustrates this rate growth. According to statistics given in the Official Catholic Directory, 1960, one could deduce the following:

Twenty-one states, together with the District of Columbia, have only one diocese. There are nine states with two dioceses each; whereas five states have three dioceses each, another five states, including Kansas, have four dioceses. There are five dioceses in California, Indiana, Michigan, and Wisconsin. Six dioceses are found in Illinois, Minnesota, and Ohio. The states of Pennsylvania and Texas have seven dioceses; whereas the state of New York alone has eight dioceses, the highest in the entire country.

The Catholic population is highest in the state of New York with almost 6,000,000. Pennsylvania and California have over 3,000,000 Catholics, while the states of Illinois, Massachusetts, and New Jersey have around 2,500,000. Over 1,000,000 Catholics are found in Connecticut, Louisiana, Michigan, Ohio, Texas, and Wisconsin. Four states: Indiana, Minnesota, Missouri, and Rhode Island have a Catholic population which ranges from 500,000 to 1,000,000. The Catholics in the rest of the states number less than 100,000 each.

Table IV shows that the highest number of Catholic schools and students are found in those states which have the highest Catholic population. The states of New York and Pennsylvania have over 1,000

TABLE IV

NUMERICAL GROWTH RATE OF CATHOLIC POPULATION, PAROCHIAL ELEMENTARY AND HIGH SCHOOLS,

AND STUDENTS DURING THE DECADE 1950 TO 1960

STATES	1950				PEOPLE (Cath.)	1960				
	ELEM. SCHOOLS	STUDENTS	SEC. SCHOOLS	STUDENTS		ELEM. SCHOOLS	STUDENTS	SEC. SCHOOLS	STUDENTS	PEOPLE (Cath.)
Alabama	60	10,367	15	2,420	70,739	82	18,832	19	4,775	107,397
Alaska	3	338	0	0	10,833	9	1,101	3	190	29,500
Arizona	27	6,463	4	829	115,000	41	18,999	8	3,108	276,000
Arkansas	59	5,113	10	474	36,943	59	7,963	13	2,045	44,765
California	183	106,632	46	12,202	2,032,617	531	248,947	129	55,711	3,277,400
Colorado	54	14,187	14	3,431	189,696	83	27,558	19	5,868	309,358
Connecticut	116	47,884	6	1,223	670,000	155	69,323	32	13,155	1,138,661
Delaware	20	6,510	3	387	36,834	36	15,047	12	2,883	86,780
Dist. of Col.	51	19,358	13	1,463	168,341	79	42,360	32	9,924	297,628
Florida	42	13,312	17	2,087	71,064	105	46,633	25	6,987	466,028
Georgia	25	5,272	4	574	30,522	40	13,448	9	2,225	59,652
Hawaii	18	8,875	4	966	145,000	29	12,078	10	3,292	190,000
Idaho	16	2,294	0	0	27,701	24	5,744	4	599	42,234
Illinois	295	248,100	65	16,857	2,206,365	799	396,801	137	75,588	2,888,031
Indiana	257	56,163	20	6,558	407,693	310	104,126	35	15,811	611,415
Iowa	249	40,612	125	8,703	351,513	276	67,435	100	16,558	435,624
Kansas	187	22,210	34	4,500	189,597	166	37,098	31	7,371	278,237
Kentucky	190	36,800	42	4,190	234,775	224	64,063	66	14,881	287,274
Louisiana	186	60,124	51	4,191	805,545	243	99,556	83	19,935	1,085,205
Maine	65	23,459	11	2,557	226,186	64	23,571	17	3,368	256,399
Maryland	94	38,483	11	1,112	297,546	111	59,085	27	10,496	410,714
Massachusetts	317	137,778	101	24,241	2,045,000	422	185,376	142	43,431	2,560,493
Michigan	259	133,346	139	28,186	1,355,610	597	224,211	172	52,860	1,919,360
Minnesota	254	66,347	44	7,959	621,622	335	118,486	69	20,244	843,543
Mississippi	39	7,672	22	1,784	50,559	50	11,511	28	2,727	63,803
Missouri	293	67,498	60	12,059	550,505	354	107,055	73	23,430	684,122
Montana	31	8,156	13	1,521	113,875	49	14,377	14	3,412	152,176
Nebraska	125	17,781	38	3,762	195,969	144	35,587	45	7,412	244,426

TABLE IV (Continued)

NUMERICAL GROWTH RATE OF CATHOLIC POPULATION, PAROCHIAL ELEMENTARY AND HIGH SCHOOLS,
AND STUDENTS DURING THE DECADE 1950 TO 1960

STATES	1950				1960			
	ELEM. SCHOOLS	STUDENTS	SEC. SCHOOLS	STUDENTS (Cath.)	ELEM. SCHOOLS	STUDENTS	SEC. SCHOOLS	STUDENTS (Cath.)
Nevada	2	734	1	123	8	2,614	2	751
New Hampshire	53	18,504	17	2,584	65	23,876	21	4,297
New Jersey	301	126,832	53	16,584	440	239,581	93	39,956
New Mexico	37	9,553	6	1,093	71	19,311	26	3,026
New York	793	369,615	121	39,721	1,095	621,918	266	120,925
North Carolina	38	4,364	6	327	57	9,436	11	960
North Dakota	31	8,082	6	766	54	14,848	19	2,968
Ohio	528	165,190	102	27,450	623	293,817	121	59,815
Oklahoma	59	7,181	25	1,504	77	14,374	23	2,826
Oregon	65	11,147	8	1,439	79	23,153	20	4,809
Pennsylvania	781	27,094	128	49,844	1,002	450,746	191	96,127
Rhode Island	76	29,146	22	5,539	98	39,712	20	7,195
South Carolina	17	2,836	2	725	31	8,076	5	1,097
South Dakota	46	9,225	13	1,363	54	12,436	12	1,976
Tennessee	40	6,869	13	1,462	60	15,437	13	3,579
Texas	222	40,477	33	2,771	378	115,693	80	17,679
Utah	4	1,328	3	303	8	2,888	5	901
Vermont	24	7,787	6	1,199	29	11,256	12	3,480
Virginia	36	10,636	15	1,042	62	31,818	20	4,915
Washington	65	17,794	11	1,698	101	38,436	28	7,897
West Virginia	44	6,807	14	1,790	52	12,044	16	3,183
Wisconsin	453	114,957	41	8,778	547	192,059	66	26,402
Wyoming	4	1,407	2	209	8	3,288	2	368

Source: Adapted from The Official Catholic Directory, 1950; The Official Catholic Directory, 1960;
The National Catholic Almanac, 1951; The National Catholic Almanac, 1961.

Catholic elementary schools with 500,000 students in each of them. The elementary schools in California, Illinois, Massachusetts, Michigan, New Jersey, Ohio, and Wisconsin range from 422 to 799. In these states the number of students ranges between 100,000 and 500,000. Thirteen states have an average of 200 elementary schools. Four states: Alaska, Nevada, Utah, and Wyoming have less than ten elementary schools; the number of students in each of these states is less than 4,000.

The secondary schools are much less numerous than the elementary. New York State has the highest number, 266. California, Illinois, Massachusetts, Michigan, Ohio, and Pennsylvania have more than a hundred high schools. Catholic students in the parochial high schools of New York State reach almost 150,000. The smallest number of secondary schools are found in the states of Alaska, Idaho, North Carolina, Nevada, Utah, and Wyoming. Students who attend secondary schools in these states number less than 1,000. The average number of secondary schools for the states not mentioned is near thirty-five; whereas the number of students is about 10,000.

A careful observation of Table IV will show that the students' rate of growth from 1950 to 1960 is considerably larger than the schools' rate of growth during the same decade. In Arkansas, for example, while the number of elementary schools has remained the same, the number of students increased by almost 3,000. Similar growth was found in Tennessee in what pertains to secondary schools. In California, Catholic schools had doubled and the number of students tripled; in Iowa, Kansas, and few other states the number of students had doubled while there was at the same time a considerable decrease in the number of schools. In Iowa, for example, there were 125 high schools with 8,703

students in 1950 while in 1960 there were 100 high schools with 16,558 students. In Kansas there were 187 elementary schools with 22,210 students in 1950, while there were only 166 elementary schools with 37,098 students in 1960. According to Monsignor Brown's informations, in some states Catholics undergo financial crises which compel them to close schools while at the same time they keep on over-crowding classes of the other schools they still keep open with additional enrollments.

The Orthodox Catholics, who were not mentioned in Table IV, had fifty-six elementary schools with 12,771 students and seven secondary schools with 858 students in 1960. The Official Catholic Directory, 1960 gives a total of 10,372 elementary schools with 4,285,896 students over a total of 7,914 elementary schools with 2,477,741 students in 1950; also, a total of 2,433 secondary schools with 844,299 students in 1960 over a total of 1,433 secondary schools with 324,398 students in 1950.

SUMMARY

This study of Catholic parochial schools in the United States of America was meant particularly to explain the whole make-up of the Catholic parochial schools' system in the United States together with its extent and present development.

The purposes of this study were: (1) to outline briefly the teachings of the Catholic Church as they pertain to education; (2) to show historically how Catholic parochial schools, as known today, came into existence in the United States; (3) to give a comprehensive idea of how the Catholic parochial school system works in this country and of how it is found at present from the standpoint of organization,

administration, and operation; (4) to identify the extent of existence and operation of such Catholic schools in the United States.

In the words of Pope Pius XI, the aim of Catholic education is "to prepare man for what he must be and what he must do here below in order to attain the sublime end for which he was created." This purpose was already underlined by a joint statement made in 1919 by the bishops of the United States.

In a Recent article Catholic Education, U.S.A. - 1963, Hochwalt identified Catholic education by saying that "the immediate objectives (of Catholic education) can be summed up under two prerequisites:

1. Growth in individual abilities needed for Christlike living in our American society.
2. Development of understanding, attitudes, and habits that will perfect the individual in his relationship with God and the Church, his fellowmen, and the world in which he lives."

The rapid increase of secularization in public schools toward the end of the last century compelled Catholic prelates to convene at Baltimore in 1884 and decree that the erection of parochial schools in every parish was obligatory and that Catholics were obliged to send their children there unless justified by the bishop to do otherwise.

Although Catholic parochial schools suffered lack of organization when they started in 1884, yet by the process of time they began to be organized on the same pattern of public schools.

The bishop has supreme power over all educational matter in his territory, which is derived directly from the Codex Juris Canonici. However, due to manifold work of the diocese, the bishop delegates to a superintendent all educational matter of the entire diocese.

The major points of similarities which exist between public and Catholic schools include: (1) the diocese, as the basic unit of responsibility and control, corresponds to the State Department for Public Instruction; (2) a functioning diocesan board and a superintendent which function in much the same manner as does the State Board and State Superintendent; (3) the local parish which resembles the local school district; (4) the parish priest who has practically the same functions as the local superintendent; (5) the principals and teachers, all of whom are appointed on bases of same qualities and certifications as those of public schools.

The recent trend of Catholic schools is to be accredited with the State Department of Public Instruction and follow the same program of studies with the additional teaching of religion. This "companion" system has already had success in Kansas where it has been working since 1958. This trend is seen in a few other states, such as Nebraska and Missouri. This "companion" system, as Monsignor Brown, the Catholic Superintendent of Salina, remarked, "has brought a feeling of unity and equality and not of separation or competition."

There was found to be a remarkable increase of both Catholic schools and students during the decade from 1950 to 1960. The states of California, Illinois, Massachusetts, Michigan, Minnesota, New Jersey, New York, Texas, and Wisconsin had the largest groups of Catholic church membership, of parochial schools, and students. The least inhabited states, such as Alaska, Idaho, Montana, Nevada, and Wyoming, have the smallest number of Catholic church membership, parochial schools and students.

A careful study of Table IV showed that the areas which have the highest Catholic church membership, have the greatest number of schools and students.

APPENDICES

APPENDIX A

Secularization of American Education

"...Dates represent state constitutional provisions, statutes or legal decisions. The capital letters are used to designate the process of secularization as follows:

"F" [forbidding], "D" [denying], "P" [penalizing];

"A" [authorizing], the opposite.

For instance a "C" preceding a date in Column IV means that a state constitutional provision denies public funds to denominational institutions in that state:

A "D" preceding indicates that a statute or legal decision makes the same denial.

A "G" preceding a date in Column IV means that public funds were granted to religious institutions."⁶²

⁶²William Kailer Dunn, What Happened to Religious Education?, (Baltimore: The John Hopkins Press, 1958), pp. 5-9.

	I Forbidding sectarian instruction in public schools. Con- stitutional provisions forbidding it. Authorizing it.		II Forbidding use of sectarian books. Penalizing teacher or school using them. Library denied them.		III Forbidding the Bible. Authorizing its use. Requiring its use. Exercises, religious.		IV Denying public funds to de- nominational institutions. Granting them. Constitutional provisions denying them.		V Denying use of the school- house for religious meetings. Authorizing it.		VI Forbidding religious test. Requiring it. Con- stitution forbids it.	
Alabama	F1852	F1856	F1903				C1854	C1901			F1852	
	F1854	F1876					C1875					
Arizona	F1879	C1910	FP1879	P1905	F1913E		D1879	D1895			F1901	
	F1901	F1913	F1883L	F1908L			D1883	C1910				
			P1895L	P1913								
Arkansas			F1873		R1930		C1868	C1874			F1829	
											R1831	
California	F1855	C1879	F1855	F1924L			G1851	C1879				
			F1870L				D1855					
Colorado	C1876		F1883L		A1927				A1856	A1902	C1876	
									A1872			
Connecticut							C1876					
Delaware							C1818					
Florida					A1869E		C1897					
					A1889E		C1887					
Georgia			FP1895		A1895		C1868	CG1877			F1785	F1895
					R1922E						F1877	
Idaho	C1890	F1911	CP1890	P1911			C1890				C1890	F1905
	C1907	F1919	F1907L	F1919							F1903	F1907
Illinois	F1836				A1880	F1910E	C1870	D1837	A1872	A1909	F1835	F1837
					A1891E		D1872	D1888	A1879		F1836	F1840
Indiana	F1853		F1889	F1894	A1865	A1894	C1851	C1855	A1859	A1905	F1853	F1914
									A1894		F1894	
Iowa			F1876		A1873	A1897	C1857	D1918	A1872	A1878	F1842	F1855
					A1884E		D1872				F1843	F1858
											F1847	
Kansas	F1876		F1897	F1905	A1876		C1855	C1859	D1875	A1905		
					A1904E		C1858		A1901	A1923		
Kentucky	F1893	F1918	F1893	F1904	A1905		C1850	C1891			F1903	
	F1903		F1903L									
Louisiana	F1855	F1870			A1870	F1915	C1864	C1894			F1855	
							C1868	C1898				
							C1879					
Maine	F1916				A1854		C1820		A1817			
									A1834			
Maryland			F1872				G1818					
Massachusetts ...			F1827	F1859	R1855	A1866E	D1810	D1869			F1859	
			F1835	F1862	R1859	A1882	C1855	C1917			F1901	
			F1855		A1862	A1901						
Michigan					A1898		C1835	D1897			F1837	
							C1850	C1901			F1855	
Minnesota	F1907	F1913			A1927		C1875	C1877	A1878	A1894	F1867	F1913
									A1881		F1907	
Mississippi	F1922		F1892L	F1906	A1870	CA1890	C1868	C1890	A1840		C1890	
					A1878		D1879					

	I Forbidding sectarian instruction in public schools. Con- stitutional provisions forbidding it. Authorizing it.	II Forbidding use of sectarian books. Penalizing teacher or school using them. Library denied them.	III Forbidding the Bible. Authorizing its use. Requiring its use. Exercises, religious.	IV Denying public funds to de- nominational institutions. Granting them. Constitutional provisions denying them.	V Denying use of the school- house for religious meetings. Authorizing it.	VI Forbidding religious test. Requiring it. Con- stitution forbids it.
Missouri	F1835			C1875	D1878 A1899	F1825 F1840 F1835 F1841
Montana	F1872 F1895 F1893	F1872L F1895L		C1889		C1889 F1893
Nebraska	F1871 C1920 C1875		F1902	C1886	D1914	F1857 F1881 F1871 F1920
Nevada	C1864 F1900 F1880 F1912 F1885.	F1885		C1864 D1900 D1885		
New Hampshire ..		F1842 F1895		C1792 C1877 C1875 D1881	A1901	F1881 F1900
New Jersey			A1894 A1900			
New Mexico	F1897	F1923		C1911		C1911
New York	F1842 F1851 F1844	F1843 F1882 F1844	A1844 A1850	C1801 G1849 G1813 D1850 C1820 G1851 D1842 G1852 D1844 D1853	D1854 C1894 D1864 D1922 D1871 A1924	F1784 F1826 F1787 F1846
North Carolina ...		F1873 F1905 F1881		C1876		
North Dakota	F1887 F1899 F1891	F1891	A1887 A1890 F1872 A1925 F1917E	C1889	A1899	F1883
Ohio			A1895 A1903	C1851	A1906	
Oklahoma	F1890 F1901 F1895	F1908		C1907	A1925	F1890 F1921 F1897
Oregon	A1888			C1857 G1789 G1849 G1837 C1874	A1917 D1894 D1897	F1876 F1902 F1911
Pennsylvania			A1885 A1898 R1913 Penalty	G1842 C1843 C1868 C1894 C1889 D1891		
Rhode Island		F1870			A1921	F1873 F1903
South Carolina ...	F1871					
South Dakota	F1887 F1919 F1903		A1887 A1903			
Tennessee		F1899	A1925	C1870		
Texas	F1870 F1881		A1907E	C1845 C1876		F1837 F1881 F1839 F1913
Utah	F1892			C1895 C1902	A1890	F1839 F1842
Virginia	F1847	F1847 F1849				
Vermont						
Washington	F1883	FP1883L F1890L	F1918	C1889 D1890		F1890
West Virginia ...			R1866 F1890	C1872 C1848 D1890	A1887 A1906 A1875 D1915	F1857 F1880 F1866 F1898 F1886 F1890 C1889 F1891
Wisconsin	C1848 F1898 F1880	F1883				
Wyoming	F1886 F1891			C1889		

APPENDIX B

Courses in Education taken by Catholic
Parochial High-School Principals

APPENDIX B

COURSES IN EDUCATION TAKEN BY CATHOLIC HIGH-SCHOOL PRINCIPALS

Numbers and Percentages of High-School Principals
Who have taken Certain Courses in Education⁶³

T i t l e o f C o u r s e	No.	%
1. History of Education	194	80
2. Educational Psychology	182	75
3. Principles of Education	159	65
4. General Methods	149	61
5. Philosophy of Education	145	60
6. Special Methods	144	59
7. High-School Administration	121	50
8. Principles of Secondary Education	106	44
9. Educational Measurements	99	41
10. Practice Teaching	97	40
11. Child Psychology	88	36
12. Elementary-School Administration	61	25
13. High-School Curriculum	55	23
14. School Supervision	54	22
15. Educational Sociology	48	20
16. Mental Tests	48	20
17. Elementary-School Curriculum	41	17
18. Psychology of High-School Subjects	40	16
19. Psychology of Adolescence	33	13
20. Psychology of Elementary-School Subjects	29	12
21. Junior High-School Organization & Administration	18	7
22. Experimental Education	13	5
23. Statistical Method	10	4
24. Vocational Guidance	9	4
25. Comparative Education	8	3
26. Industrial Education	6	2
27. Foreign School Systems	3	1
28. Educational Finance	2	1

⁶³Source: Francis Crowley, The Catholic High-School Principal, (New York: The Bruce Publishing Co., 1935), p. 65.

APPENDIX C

Professional Courses which were found Most Beneficial
to Catholic Parochial High-School Principals

APPENDIX C

PROFESSIONAL COURSES WHICH WERE FOUND MOST BENEFICIAL
TO CATHOLIC PAROCHIAL HIGH-SCHOOL PRINCIPALS⁶⁴

Name of Courses	Per Cent Selecting
1. High-School Administration	84
2. Supervision	73
3. Educational Psychology	44
4. Child Psychology	39
5. High-School Curriculum	36
6. Principles of Secondary Education	29
7. Principles of Education	28
8. Philosophy of Education	25
9. Psychology of Adolescence	25
10. General Methods	25
11. Psychology of High-School Subjects	24
12. Educational Measurements	21
13. Elementary-School Administration	19
14. Mental Tests	18

In a discussion of the importance of academic subjects, most principals listed the following ten subjects in order of utility: (1) English; (2) Psychology; (3) History; (4) Latin; (5) Philosophy; (6) Mathematics; (7) Sociology; (8) Commercial Work; (9) Public Speaking; (10) Music.⁶⁵

⁶⁴Source: Crowley, op. cit., p. 70.

⁶⁵Ibid., Chap. IV.

APPENDIX D

Practical Relations of the Diocesan Superintendent
With the School Board and Supervisors

APPENDIX D

PRACTICAL RELATIONS OF THE DIOCESAN SUPERINTENDENT
WITH THE SCHOOL BOARD AND SUPERVISORS

Each teaching community in the diocese shall have a Community Supervisor of Schools, who shall be under the direction of the Diocesan superintendent of parish schools; the supervisors for Communities having charge of five or more schools, are to be free from all other assignments to duty.

The duties and powers of the diocesan superintendent of parish schools shall be as follows:

1. The superintendent, being the executive officer of the school board, shall act under the advice and direction of the diocesan board. He shall have the general supervision of the parish schools.

2. He shall observe the work and discipline of the teachers employed in the schools, and shall report to the Pastor and the executive committee of the School Board when he shall find any teacher deficient or incompetent in the discharge of any school duties, or who is not provided with a Diocesan Certificate.

3. The superintendent shall attend the meetings of the Executive Committee of the Diocesan School Board, and shall submit to the Executive Committee and the Board such matters as he may deem important. After the close of the school year he shall prepare, as soon as possible, an annual detailed report for publication.

4. He shall pay special attention to the grading of the schools, and shall see that the text-books adopted by the Diocesan School Board are used.

5. As Executive Officer of the Board, he shall be accountable for the general good condition of the parish schools, and shall in every way practicable advise and stimulate the teachers in the performance of their duties.

6. He shall have power to call meetings of the Community Supervisors, of Acting Principals, and of the teachers, for lectures and instructions on school work.

7. He shall have power to ask at any time for specimens of the pupils' work in any of the grades, and may ask the teachers for their methods of presenting the subject-matter proper to the grade. He shall also be privileged to suggest better methods than those in use whenever in his judgment an improvement can be made.⁶⁶

⁶⁶Burns, op. cit., pp. 208, 209.

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A STUDY OF CATHOLIC PAROCHIAL SCHOOLS
IN THE UNITED STATES OF AMERICA

by

CHARLES MERCIEGA

AN ABSTRACT OF A MASTER'S REPORT

submitted in partial fulfillment of the
requirements for the degree

MASTER OF SCIENCE

School of Education

KANSAS STATE UNIVERSITY
Manhattan, Kansas

1964

Elimination of religion from public schools and the rapid growth of secularization brought into existence the Catholic parochial schools' system in the United States.

The purposes of this study were: (1) to outline briefly the teachings of the Catholic Church as they pertain to education; (2) to show historically how Catholic parochial schools, as known today, came into existence in the United States; (3) to give a comprehensive idea of how the Catholic parochial school system works in this country and of how it is found at present from the standpoint of organization, administration, and operation; (4) to identify the extent of existence and operation of such Catholic schools in the United States.

The aim of Catholic education could be summarized in the words of Pope Pius XI, namely, "to prepare man for what he must be here below in order to attain the sublime end for which he was created." This is achieved, as pointed out by Hochwalt, by "growth in individual abilities needed for Christlike living" as well as by "development of understanding, attitudes, and habits that will perfect the individual in his relationship with God and the Church, his fellowmen, and the world in which he lives."

The widespread of secularization in public schools toward the end of the last century alarmed Catholic prelates to such an extent, that they convened at Baltimore in 1884 and decreed that every parish throughout the country should have its own parochial school and that Catholics were obliged to send their children to such schools unless justified by the bishop to do otherwise.

At first Catholic parochial schools lacked organization, but as time rolled on they began to be systemized on the same pattern of public

schools. The bishop is invested with full authority by the Holy See over all educational matter in his diocese. It is a common policy of the United States bishops to delegate all educational matter to a diocesan superintendent.

Modern Catholic parochial schools are organized on a pattern similar to public schools: (1) the diocese as the basic unit of responsibility and control, corresponds to the State; (2) the functions of the diocesan board and superintendent are similar to those of the State Board and State Superintendent; (3) the local parish is equivalent to the local school district; (4) the parish priest has more or less the same function as the local superintendent; (5) the principals and teachers are appointed on the basis of the same qualities and qualifications as those of public schools.

In recent years many Catholic schools sought to be accredited with the State Department of Public Instruction. They follow the same program of instruction as public schools, which is defined by the State Board of Education, with the addition of the teaching of religion. This gave rise to the "companion" system which has brought between Catholic and Public schools a "feeling of unity and equality and not of separation or competition."

Catholic parochial schools are operating in every state of the United States. There has been a notable increase of both Catholic schools and students during the decade from 1950 to 1960. The states of California, Illinois, Massachusetts, Minnesota, New Jersey, New York, Texas, and Wisconsin had the largest groups of Catholic church membership, of parochial schools, and students. Areas which had the largest Catholic church membership had the greatest number of Catholic schools and students.